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ETHICS IN THE HIGH SCHOOL.

THE problem of the high school is to provide for its students such an exercise of their individual powers as will tend toward the development of self-determined beings; as will make *internal*, in so far as it can be made, the authority which has hitherto been *external* to the students; as will make them intelligent actors in the complex social situation into which they are born.

We cannot, if we would, hinder the youth of today from imbibing ideas ethical, or non-ethical, from the life around him and from the national life as reflected in the daily press. For example, the week of the execution of President McKinley's assassin, a group of Polish Jew children were found in a secluded corner of a school yard, pronouncing their sentence upon one of their comrades (an imaginary assassin) whom they were about to put to death in the electric chair. This incident is significant from an ethical point of view in two respects: the one is, that in the seclusion which they sought, in their desire not to be found out, these children showed a recognition of ethical standards in their immediate environment, and that their conduct would not receive the sanction of those placed in authority over them; the other is, that they reflected the national consciousness as they understood it; they imagined themselves the nation for the moment, in espousing the nation's cause and administering punishment for an offense against the outraged national sense.

In how far the conscious, direct, study of ethics (I say conscious and direct in contrast to the unconscious, indirect use made of ethics to illuminate studies in history and literature) will aid in the solution of the problem set for the high school, remains to be seen by a fair trial of the subject in the school and by the results shown in the after lives of the students as men and women. Certainly the situation demands thoughtful consideration, and there is a growing conviction with many persons that the study of ethics in its social aspects is of the greatest

value to high-school students; indeed, experiments have proved that no subject taught in high school can be made of greater interest than can that of ethics pursued in a concrete way. It stands to reason that the growing mind can find in this ready-made laboratory, furnished by the social environment, phenomena within its range of comprehension, and quite as interesting and educative as the phenomena found in the laboratories of the physical sciences.

The most profitable way for younger people to study ethics in any of its aspects is in connection with psychology, dividing the time according to the ratio that seems most desirable to the teacher. In one high school the outline submitted in this paper was carried out in a general way with most satisfactory results, by giving one-fifth of the psychology time to ethics; but I advise others trying the plan to give two-fifths of the time to ethics, *i. e.*, two lessons out of five. The class was made up of seniors and high-school graduates; most of them had read Cæsar, Virgil, and Cicero, had studied history, higher mathematics, chemistry, and physics, and had become somewhat acquainted with Emerson, Carlyle, Wordsworth, Shakespeare, Ruskin, and Tennyson in their literature study. James's *Psychology*, one volume, was used as a text; especial emphasis was laid upon the chapters of "Habit," "Instinct," "Self," "Reasoning," and "Will." The pursuit of ethics and psychology jointly gives point to both subjects; it makes the ethics more scientific and less dogmatic and formal; it keeps the psychology close to the practical side of life, and serves to clinch many points that would otherwise escape. For a starting text in ethics we took the following quotation:

No amount of external pressure or influence can secure right conduct of an agent, except in so far as it ceases to be external; except, that is, as it is taken up into the purpose and interests of the agent himself. But on the other hand, there is no way to develop within the individual right plans, and to attach right values to ends, save as these plans reflect the requirements of the situation in which he finds himself.—*Dr. John Dewey (Sec. V, "Ethics")*.

The work was pursued under two headings, "Environment" and "Agent." Throughout the course the students brought on

every Friday, informal papers, for the most part letters, upon the topics given out a week or longer in advance, in the order herein named.

THE TOPICS AS ACTUALLY ASSIGNED.

PART I. ENVIRONMENT.

I. The home: Bring on paper the best analysis that you can make of the home as a factor in environment. (*a*) The essential attributes upon which the home is based. (*b*) The home as an environment, for parent, child, brother, sister respectively. Let your report be as concrete as possible. Include a mention of the opportunities for the exercise of rights, of privileges, of duties, by the several members. (*c*) Can the same home furnish a different environment for two children in the same family? (*d*) Do you think that institutional homes, orphan asylums, furnish a true home environment? (*e*) Speak of the home in itself as a factor in the environment of a community. (*f*) Personal conclusions. (See Wundt's *Ethics*.)

II. The Church: Write your teacher a letter in which you set forth your understanding of the church (*a*) as a factor in the environment of an individual; (*b*) of the church as a factor in the environment of a community. Treat the subject under any other headings than those herein mentioned if you wish to do so. See Paulsen; look in index for pages; Wundt, under "Religion." (See index.)

III. (1) The public school: The public school is the first civic institution that has to do directly with the fostering of the individuals in a community. Bring on paper a list of the elements that are furnished to the environment by the public school, which are not furnished by the home and church. (*a*) What widening is there in the relations? What relations? (*b*) What duties, privileges, responsibilities, peculiar to the situation in school life? (*c*) In how far does the public school manifest itself as a civic institution? As a social institution? (*d*) Make personal observations upon the civic and the family conscience in regard to the mutual relations of each to the schools in your own city. (Give this point much thought, and full expression.)

(2) The school continued: Give an account of your school career from the time that you started; (a) Your first impression. (b) Speak of the influences in school that have had most to do with the shaping of your character as it is today. Make separate mention of the influences of schoolmates, of studies, of teachers, and of incidental impressions; of occasional days. (c) From what sources do you remember anything unpleasant or harmful? From what sources were you ever tempted to be untrue? (d) Have you a consciousness of having exerted an influence for good in your school relations? (e) What is your general opinion of the school in relation to its ethical teachings through its regular working program? *i. e.*, What ethical elements enter into the performance of school duties?

The following extracts taken from papers handed in at the regular lesson may serve to show the manner in which the students handled the subject assigned:

The public school is a factor of environment which is indispensable. It is indeed the one great equalizer that we have. The school tends to break up classes, and treats all alike. The children of the rich are forced to obey as well as those of the poor, and the poor enjoy all the privileges of their richer classmates. This results in a mutual gain. The child of the capitalist imbibes the love of freedom and the sense of independence which the street waif has acquired at a tender age by being dependent upon self. Then again students come to know each other's opinions and ideas on subjects mutually interesting to both. One learns to give up his narrow, selfish views and to listen to those around him, adopting that which is best, thus he acquires the best and broadest views on universal topics.—*Charles Paramore*.

The fundamental virtues of civil society—regularity, punctuality, silence, obedience, industry, truthfulness and justice—are developed and impressed in a good school as nowhere else. These are pre-eminently school virtues. It is in the schoolroom that children first come in contact with real life. They are left in a measure to act and judge for themselves.—*Helen Crane*.

As a civic institution the school teaches the rights and duties of citizenship, and is a small civil organization in itself, whereby the children may learn to obey rules, appreciate justice, and obedience to authority by actually living it all.—*Elsie Dickson*.

Every one in the little republic, the school, has equal rights and equal privileges. No one may claim a higher place except by the manifestation of superior ability, then he merits the respect and honor which his schoolmates are ever ready to give. In the school studies and on the playground, leaders

are sure to spring up and followers are sure to assign to them due honor and glory because of the display of natural ability. Friendships spring up as each instinctively chooses those whose tastes are similar to his own ; and these friendships have the same influence upon him as others formed later.—*Bessie Charpie.*

List of the elements furnished to the environment by the public school, that are not furnished by the home or the church : (1) Idea of competition. (2) A check to certain traits in character ; (vanity, arrogance, pride, etc.). (3) A taste for higher art. (4) Free communication with various personalities. (5) Idea of association. (6) Acquaintance with higher occupation. (7) Better acquaintance with the world.—*Charles Heminger.*

A creation of democracy, the public school now stands as its mightiest champion and its chief exponent. It is, too, a miniature of our own government. Democracy is its dominant note. Independently it stands, and bows to no religious denomination. Its fountain head is knowledge and its guiding precept is the pervading moral law. In its domination the rights of the individual must be regulated for the good of the whole. A citizen of this little republic has his duties, his privileges and his responsibilities. And his duties must be performed, his responsibilities must be met ; but his rights must not be infringed upon.—*Fred Rassman.*

IV. The state : Bring on paper ; (a) In how far does the state assume moral responsibility ; (1) in its protection to its individuals ; (2) in its care for them ; (3) in its control over them ; (4) in its punishment of them. (b) Name the obligations, from an ethical point of view, that are implied in citizenship. To what extent do you think one ought to carry his allegiance to his state ? To his nation ? Note, Nathan Hale; Robert G. Shaw at Fort Wagner; Regulus at Rome; Leonidas in Greece. (c) What mutual relations do you discover between the state and the public school ? What obligation does this relation place upon the school ? (d) Apply to your study in the four preceding lessons, the quotation : "The family, civil society and the state are institutions which make secure the moral freedom of man."

V. Society : Man is above all a social being. Society is made up of individuals bound together by, friendship, hospitality—community of purpose and of interests ; it may be for purposes of pleasure, or the purpose of melioration of distress, or for the better mastery of the conditions of existence. Wundt, pp. 281-93; Paulsen, p. 394; Mackenzie, pp. 273, 274, 281 f.

Give an abstract of the chapters referred to above.

VI. (Assigned several weeks in advance.) Nature: Nature as a factor in environment may be viewed from two points; (1) That under which it places the physical conditions for human life; (2) That of the effects resulting from man's contemplation of nature.

Note meaning of word "culture;" also how the Hebrew spoke of the "Hills" and of the "Lily," and the Greek peopled nature with divinity. Name some myths that prove this. Do you think the increased spread of scientific study has changed the feeling of man for nature? Give reasons for your opinions. See Mackenzie, p. 174 *et seq.* Wundt, pp. 299-307.

Report upon Emerson's essay *Nature*, in eight chapters, in which he treats of nature under the headings of "Commodity," "Beauty," "Language," "Discipline," "Idealism," "Spirit," "Prospects," and gives a most adequate interpretation of nature in relation to man. This essay should be read many times at long intervals. Note the poem from George Herbert, quoted in this essay. Bring a list of the points that made most impression at the first reading.

Wordsworth is called "Nature's priest;" he has in the "Prelude," given from his own experience, the influence of nature upon the growing mind of youth. He calls the prelude an "autobiographical poem." Try to become familiar with at least the first eight books of the "Prelude." Introduce yourself to Wordsworth's "Ode on the Intimations of Immortality;" Emerson calls this poem the "high-water mark of English literature;" also see Wordsworth's poem, "Lines Composed a few miles above Tintern Abbey." Bring to class the most significant thoughts upon nature that you found in Wordsworth. Note a different key in Burns when he sings of the daisy and the field mouse. Bring other examples of the effect of nature on man through contemplation of her.

From a student's paper.

"LINES ABOVE TINTERN ABBEY."

BY WORDSWORTH.

A child's joy is a vastly different thing from a man's joy, but the one is not a purer or a better feeling than the other. Both joys exist because of a

combination of human laws, physical and mental and perhaps spiritual. It would be a pitiful sight to see a child burdened with a man's capacity for feeling, and it would be equally pitiful to see a matured body uninhabited by mature powers. A joy to be a pure and beautifying thing must be confined to its own sphere.

A child surrounded by beauties of nature unconsciously absorbs moral influences, but the transformation that they undergo before developing into the something which forces the mind to realize their presence is slow and it never reaches completeness. Children are certainly susceptible to nature-influences, but they never are conscious of it until they have passed out of a child's estate.

Wordsworth in his "Lines above Tintern Abbey" makes a satisfying distinction between a man's joy and a child's joy, and the poem is devoid of exaggeration and sentimental regrets. The "Prelude" expresses the bold, free and irrepressible gladness of a child, who is glad because he cannot help being so, and the "Lines above Tintern Abbey," reveals a delicate and discriminating understanding of the capacity for the feeling, both of a man and a child. A matured mind feels nature's influences and it arouses latent mental faculties; but a child's bodily self jealously monopolizes the exhilaration derived from nature, and his mind is seemingly oblivious in his physical appreciation.

The "Lines above Tintern Abbey," is not a sad poem, for Wordsworth seems to have had no longing for the return of his childish joys, because "elevated thoughts" took the place of "boyish sports." As a man, the poet derived from his inner self, joys that he did not and could not feel when a child. But with the passing of his child-life Wordsworth did not cease to love nature and to commune with her; but whether nature's influence was greater when the poet was a child, or when he became a man, we dare not say. If Wordsworth's physical self had not absorbed nature's influence, his mind would never have been prepared to become the home of his appreciation, when his body could no longer receive the intensity of a child's gladness. Wordsworth appreciatively says of nature:

The anchor of my purest thoughts, the nurse
The Guide, the guardian of my heart and soul
Of all my moral being.

The "Prelude" expresses the "ruder pleasures" and the animal sports of a child free from care, before the spiritual self makes its existence known to the bodily self—of a child throbbing with feeling, and shouting with a boisterous gladness of whose origin he has not the slightest conception. "Lines above Tintern Abbey" is the result of a man's reflection on his childhood and a realization of present and past appreciation. The poet saw in nature a great factor in environment, a broad-minded instructor, a sympathizing companion, and the inspiration of great and noble thoughts, and because Wordsworth saw these things his character harmonized with nature.

VII. The æsthetic element: Write a paper on what you consider the use of beauty in environment to be. How is this connected with the study of "Nature" from the æsthetic point of view? Note that beauty in nature forms the basis for art creation. Make a list of the æsthetic elements in your city environment. Discuss the two quotations:

Life without industry is guilt. Industry without art is brutality.—*John Ruskin.*

Have nothing in your house which you do not know to be useful and believe to be beautiful.—*William Morris.*

VIII. Final report upon environment: Before taking up the study of "The Agent," hand in a paper in which you sum up your study of environment. Note: (a) The necessity for knowing one's environment and the difficulties that are mastered thereby. (b) Connect the ability to master one's situation with the statement that the mark of rationality is the ability to deal with new data. (c) The influence that environment may have upon a human being. Add any related points to this report that you may discover.

The papers brought to class were frank and full of interest, and were fully discussed. The students arrived at the conclusion that the social structure had come to be as it is through a long and slow process of growth. When asked to write this article, I sent a note to three boys and three girls who were in last year's class, asking them to state frankly and freely what in the ethics course had impressed them most. Extracts from their letters will be found at the end of Part II, and may answer better than I can, what they got out of the work.

PART II. THE AGENT.

The view of man as a conscious agent acting upon his environment, and being acted upon by it in turn, gave rise to much interesting discussion. The foundation for the topics of motive, will, duty, and the influence of social ideals, was laid in the lessons upon environment; indeed these topics were implied in the discussion all the way along.

TOPICS AS ASSIGNED.

I. General ideas of "good" and "bad." (*a*) Bring on paper definitions of the terms "good," "bad," "virtue," "welfare." Note the etymology of the terms, and see the significance attached to them by the ancient nations; also note the broad meaning which has come to be associated with these words at the present time. (*b*) Distinguish as best you can between natural good and moral good.

II. Motive: The mainspring of conscious activity is motive. Through inquiry into motive we try to find the moral worth which a person displays through his acts. See Paulsen, p. 227; Snider, p. 345; Mackenzie, pp. 62 and fol. 66-7, 75-6, 77-8, 134 *et seq.* (*a*) Define (on paper), motive. (*b*) What is understood by right motive? (Mackenzie, p. 393). (*c*) In how far is pleasure an element in motive? (*d*) Try to distinguish between motive and desires. Are the complications in our desires or in our motive, when there is conflict? (*e*) Illustrate as many of the above questions as you can, by personal observation. See reference books already assigned.

Elaborate fully upon Mr. Hyslop's diagram given below with regard to values.

MOTIVES.

I. Static: (*a*) Subordinate ends—Fame, wealth, power, knowledge, art, etc. (*b*) Ultimate ends—Perfection, happiness, obedience, or formal law.

II. Dynamic: (*a*) Impulse—Passion, pleasure. (*b*) Instinct—Hunger, thirst, etc. (*c*) Reason—Prudence or interest, conscience or duty.

See index of Mackenzie, Hyslop, Paulsen, Muirhead, Wundt, Dewey. See Paulsen, p. 227; Snider, p. 345; Mackenzie, pp. 62-7, 75-8, 134 *et seq.*

Phidias can niche himself into a corner of a pediment, and Raffaelle expatiate within the circumference of a clay platter. No difficulty or restraint ever happened to a man of real power, but his power was the more manifested in the contending with or conquering it; and that there is no field so small, no cranny so contracted but that a great spirit can house and manifest itself therein. The thunder that smites the Alps into dust can gather itself into

the width of a golden wire. Whatever greatness there was in you, had it been Buonarroti's own, you had room for it in a single niche.—JOHN RUSKIN, *Stones of Venice*.

III. (1) What does the above assert concerning the action and reaction between will and environment? (2) Do you believe that greatness can accommodate itself to inadequate environment without loss of power? Elaborate your interpretation.

In connection with the chapter on Will in your psychology, interpret the value of the deed in the following quotation:

FROM THE EVERLASTING YEA.

But indeed Conviction, were it never so excellent, is worthless till it convert itself into Conduct. Nay properly conviction is not possible until then; inasmuch as all speculation is by nature endless, formless, a vortex amid vortices; only by a felt indubitable certainty of experience does it find any center to revolve around, and so fashion itself into a system. Most true is it as a wise man teaches us, that doubt of any sort cannot be removed except by action. . . . "Do the duty which lies nearest thee," which thou knowest to be a duty. Thy second duty will already have become clearer.

May we not say, however, that the hour of spiritual enfranchisement is even this: When your ideal world, wherein the whole man has been dimly struggling and inexpressibly languishing to work, becomes revealed and thrown open; and you discover with amazement enough, like the Lothario in Wilheim Meister, that your "America is here or nowhere?" The situation that has not its duty, its ideal, was never yet occupied by man. Yes here, in this poor, miserable, hampered, despicable actual, wherein thou even now standest, here or nowhere is thy ideal; work it out therefrom; and working, believe, live, be free. Fool! the ideal is in thyself, the impediment, too, is in thyself; thy condition is but the stuff thou art to shape that same ideal out of; what matters whether such stuff be of this sort or that, so the form thou give it be heroic, be poetic? O thou that pinest in the imprisonment of the actual, and criest bitterly to the gods for a kingdom wherein to rule and create, know this of a truth; the thing thou seekest is already with thee, "here or nowhere," couldst thou only see!

But it is with man's soul as it was with nature; the beginning of creation is — Light. Till the eye have vision, the whole members are in bonds. Divine moment, when over the tempest-tost soul, as once over the wild-weltering chaos it is spoken: Let there be light.

I too could now say to myself: Be no longer a chaos, but a world or even a worldkin. Produce! Produce! Were it but the pitifulest infinitesimal fraction of a product, produce it in God's name. 'Tis the utmost thou hast in thee; out with it then. Up, up! Whatsoever thy hand findeth to do, do it with thy whole might. Work while it is called today, for the night cometh wherein no man can work.

IV. The influence of ideals on the individual: Interpret the following quotation from Carlyle:

THE EVERLASTING YEA.

Man's unhappiness, as I construe, comes of his greatness; it is because there is an infinite in him, which with all his cunning he cannot quite bury under the finite. Will the whole finance ministers and upholsterers and confectioners of modern Europe undertake, in joint-stock company, to make one shoebblack happy? They cannot accomplish it, above an hour or two; for the shoebblack also has a soul quite other than his stomach; and would require, if you consider it, for his permanent satisfaction and saturation, simply this allotment, no more and no less; God's infinite universe altogether to himself, therein to enjoy infinitely, and fill every wish as fast as it rose.

There is in man a Higher than love of happiness: he can do without happiness, and instead thereof find blessedness! Was it not to preach forth this same Higher that sages and martyrs, the poet and the priest in all times, have spoken and suffered; bearing testimony, through life and through death, of the Godlike that is in man, and how in the Godlike only has he strength and freedom?

V. Obligations imposed in ethical codes: (1) Pre-Christian times: The Ten Commandments. Pay special attention to the nature of the commands, to the substance of them, note what things in life emphasized by them.

VI. Obligations in ethical codes (continued): (2) Early Christian. The Sermon on the Mount. Compare with the Ten Commandments as to form of command—positive as opposed to negative—note wherein the stress is laid. What new elements enter therein?

VII. Obligations in ethical codes (continued): (3) Mediaeval times—chivalry: The oath taken by the knights of Arthur's Round Table (see "Guinevere," in *Idylls of the King*). Compare this with the codes previously studied. Note the new element emphasized by chivalry. What is it?

VIII. Obligations in ethical codes (continued): (4) Nineteenth century. The creed of the Saint George's Guild established by Ruskin in 1871 (see *Fors Clavigera*). Compare with codes previously mentioned and studied.

IX. Bring a paper in which you conclude your examination of the four ethical codes already discussed, *i. e.*, those from the Old and the New Testaments, the oath of chivalry and the creed

of the St. George's Guild, by Ruskin, Put in your paper the end proposed; the differences in the command, differences in content, growth in conception. Be careful to study every point.

SUGGESTIVE READINGS: Eliot, "O May I Join the Choir Invisible;" Wordsworth, "Ode to Duty" and "The Character of the Happy Warrior;" Browning, "Saul" and "Rabbi Ben Ezra."

X. Bring a written report upon Emerson's essay, "The Sovereignty of Ethics." Read the essay many times. Show that it contains what we have had in the study of both environment and agent. Give examples of this from the essay.

XI. A final paper in ethics in which you give a review applying your psychology work to the ethical study. Note the ethical aspect of habit, will, feeling, etc. Let this take the place of a test.

The most interesting part of the study under "Agent" was the presentation and solution of original problems, in both ethics and psychology, at almost every lesson. These problems showed a reasonable understanding of what the pupil was trying to do. A few of the problems are herein given, but the most interesting solution that came up was given in connection with a reference book that was lost in class. Slips were handed to the students asking them to decide in what way it (the book) should be paid for. The slips showed seven ways that were proposed by the pupils: (1) all members of the class should pay an equal share, since all were equally responsible; (2) the teacher should pay for it, as she had put the book into their hands; (3) the student having charge of the reference books should pay for it, as the teacher had placed the responsibility upon her; (4) the teacher and the student in charge of the reference books should pay for it, as both were equally responsible; (5) the payment should be delayed until the second-hand bookstore had been visited and a more thorough search had been instituted; (6) the teacher should pay one-half and the class pay the other half, as a fair representation of the responsibility; (7) the pupils who had used the lost book at any time should pay for it, because those not having it could not possibly be responsible. The matter was dropped; the teacher paid for the book, but in about

two weeks she received an envelope containing the price of the book, less her part (an equal part with the separate students).

Problems handed in by pupils:

I. Why do some men overcome their conscience when they see a chance for considerable gain?

II. What persons are more influenced by a good lecture or sermon on right and wrong than by punishment?

III. Why are some persons readily led into wrong, and what persons are able to resist such temptations?

IV. What measures should be taken to correct a person guilty of wrong?

V. What persons are able to lead others into wrong?

VI. Why do some wrong things seem right to certain persons?

C. HENNINGER.

A prosperous business man who had been denied the privilege of attending school very much when a boy, was determined that his two sons should have all the advantages he had desired but had not been able to have. The mother of the boys was an educated, cultured woman, from one of the best families of the state. Neither one of the boys cared for school at all, and only went because they had to. Neither one of them could be persuaded even to go through high school. Why was it that neither immediate hereditary influences nor environment affected them? What is this a problem in?

—*By a student in the psychology class.*

FOR THE CLASS TO SOLVE.

A boy, whose father runs an account at the New York Store, met another boy on the street and asked him if he wanted anything from the New York Store. The boy replied that he wanted a pair of gloves. "All right," said the first boy, "come with me and get them and I will have them charged to my father and let you have them at a big discount." A pair of \$1.50 gloves were obtained and charged to the first boy's father and the boy who obtained the gloves gave the other boy 75c for them.

Do you think that the second boy realizes that he is as much in the wrong as the first boy? Do you not think that this first boy is really worse at heart than a boy who will steal from a stranger? What part of each of the boy's training is at fault? If you wanted to help these boys to do better how would you go about it?—*By a psychology student.*

1. Why is it that we can see things happen in church that we would not think at all funny anywhere else, and yet we will laugh to ourselves there?

2. Why is it that sometimes grief will take the form of silence and again of wild weeping or screaming?

3. Why do tears relieve the mind?

4. Why do some people prefer to see a tragedy rather than a comedy when they are blue?

FOR THE CLASS TO SOLVE.

Statement: A boy, having all the advantages of an ordinary student, viz.: time, ability, means, etc., comes to me constantly with problems in algebra and physics for me to solve.

Questions: What is the matter with the boy? Why can he not do the work himself? How can I reform him? Why does he continue to have others to do his work when he ought to know by this time that it never does him any good? He has "flunked" once, twice, and even three times in those subjects in which he has others solve the problems. Why is that no warning for him? Does he ever stop to think that it is no easy matter for another person to solve problems in a subject which he has not handled for some time?

The foregoing problems as well as the following extracts from letters will show how the psychology and the ethics supplemented each other.

EXTRACTS FROM LETTERS FROM STUDENTS.

I. From a student in the state university (department of law):

The other day a senior (majoring) in philosophy, asked me what good a high-school student derived from the study of such subjects as the home, the church, etc. He argued that the high-school boy did not read up on these questions, and was therefore incapable of writing on them. I told him he should have heard some of the papers read in class last year. While it is true that the high-school boy does not read up on these subjects, he nevertheless knows enough, in a general way, to enable him to write an intelligent essay on them. I know that when I wrote on such questions, I was forced to draw upon my imagination, but at the same time I was compelled to do a great deal of original thinking. It turned me, however, into a new pathway of thought.

The high-school student who enters a university with a knowledge of psychology, has as great an advantage over other students who have not had it, as does the student who enters with a knowledge of solid geometry and trigonometry. Psychology is a great aid in the study of economics and law. It is also a great aid in the study of English, especially when such poets as Browning are taken up.

In our Friday lessons, the points that impressed me most were environment in general, man reacting upon his environment, and the effect of nature upon the mind.

Man reacting upon his environment impressed me most. This subject is a most optimistic one, and it made me an optimist.

II. From a young man now in business:

I am sure that I received more lasting good from the study of ethics than from any other subject that I took, taking into consideration the time spent upon the subject. My only complaint is that we did not have enough time to give to the subject.

III. From a girl in the graduating class:

I used to think that every one had the same chances! Life was equal for every soul placed here to struggle through it, and when I heard of people doing wrong things, there was no excuse for them in my heart. But the study of ethics has broadened my view of life.

The home, church, state, school, and nature are all links in the chain of existence, and when one link is missing, then that person has had one less chance of an ethical life than I have had.

I think this course has done more for my character than any in the high school. I have become less one-sided and more charitable.

IV. From a senior:

I say frankly and truthfully that last term's work in psychology and ethics was the most delightful study I ever had the pleasure of enjoying; partly because the subject especially appealed to me, and well, I think it was all things combined. But as to the ethics—the ethics and the psychology were so interrelated and combined that I can hardly think of them now separately. I think that one of the very most interesting parts of the ethics study was the applied ethics in the concluding paragraphs of some of the chapters in the psychology, and in statements and hints from the author which so aptly yet seemingly unconsciously crept in, in the discussion of some mental exercise or function; as the habit, will, memory, emotion, etc., I thought the problems were equally interesting, and the discussion of them in class was very suggestive.

I appreciated the study of environment, and I believe I was most impressed by the study of nature as a factor. This may have been because my junior composition was on that subject; but I was deeply impressed by Wordsworth's nature poems and especially by the "Ode on the Intimations of Immortality" and the "Lines above Tintern Abbey."

I really think I was more impressed by the readings we had in connection with the work than by writing the papers themselves, on the different phases in the environment. Emerson's essays on the "Sovereignty of Ethics and on Art," which I read, and Carlyle's "Sartor Resartus," together with Wordsworth's poems, appealed to me in a *very* forcible manner.

It is hard to say what impressed me most; for I was deeply impressed by all the work; but I have tried to tell you truly my impressions. I hope I have been sincere.

V. From a boy in the graduating class:

The most important part of my ethics work is the present view taken on the ethical qualities. Although the qualities of justice, truth, purity, etc., are sometimes regarded as ends themselves, they are in general being looked upon more and more as means, the promotion of the human happiness being the end.

VI. From a postgraduate pupil :

The course in ethics which we had under you last year caused me to appreciate depths in nature and in people, which as far as I was concerned had no existence before I came to an understanding of the rational meaning of ethics. Certain actions which a year and a half ago were matters of indifference have assumed a new aspect which makes them of vital interest.

Ethics by no means lessened the mystery of the human make-up, but many of the question marks in my mind have changed from the passive state to the active and have found satisfying answers. To me ethics contains a pure, beautiful, and reasonable religion, devoid of sentimental ideals and unrelenting moral codes; the idea of the secret of all being is widely different from the picture of divinity painted by my emotions before ethical standards meant anything to me.

Before taking the course in ethics, Wordsworth's poetry was beyond my understanding because I could not appreciate his point of view: his rapture over a flower seemed insipid and extreme, but the ideas aroused by ethics are helping me to feel the pervading greatness of nature in the humblest of her gifts. There is enough of the mystery of creation within the reach of my understanding to bring my sympathy into action, and there is enough unexplained to make me feel that there is something high and pure which is the controlling force behind all things.

People, as well as my own existence mean a great deal more to me now than they ever did, for ethics is developing a power to hear nature's laws speaking through human action and presenting arguments for their preservation. I can truthfully say that the course in ethics brought me new interests, incentives to action, and an increased perception of beauty, and I feel that there is some great reason for what is and what must be.

The foregoing extracts from the letters reveal as much interest in psychology as in ethics and reinforce the claim herein made for their joint study. I would add that in the examination of ethical codes the students brought selections from the Koran and from other ancient writings. Such a course as the one just outlined certainly touches upon the main influences that Emerson deemed of primal importance in the formation of the scholar, of the influence of nature, of the mind of the past through books, and of action.

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